

THURSDAY, AUGUST 21, 1873.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PUNJAB,

NORTH-WESTERN PROVINCES,

OUDH, AND CENTRAL PROVINCES,

Received up to 5th July, 1873.

POLITICAL (DOMESTIC).

A Lucknow correspondent of the *Roznámcha* regrets to observe that idols, the worship of which is enjoined in particular religions, should be found to have a place in British museums. He considers the course to be inconsistent with the liberal policy of the British Government, which allows toleration to all classes of its subjects ; and remarks that when a person sees an idol or image, which is the object of his worship, lying in an improper place, the profane sight cannot fail to provoke religious ill-feeling.

The same paper of the 2nd June, in a communicated article, draws attention to the mismanagement and indifferent supervision of the religious and charitable institutions in Lucknow. This is particularly said to be the case with the managers of the *kurbula* built by the late Nawab Ameen-ood-Dowla, who are guilty of improper practices and acts inconsistent with the directions laid down in the Nawab's will. For instance, since the issue of the order prohibiting the burial of the dead within the city, they practice great extortion on persons who carry their dead for interment in the *kurbula*, although, according to the will,

not a single pice ought to be taken. Besides this, other improper acts are committed by the managers, of which the writer refrains from giving details at present, in the hope that what has here been recorded will prove a sufficient warning to them.

The same paper states that, notwithstanding the prohibition against the burial of the dead within the city of Lucknow, the corpse of a weaver named Qadir Buksh was taken by the heirs of the deceased to the Birhana cemetery, and was about to be buried there, when Ameer Ali, Havildar of Chowkee Soobhan Nugur, at first objected to the burial, but ultimately consented. After a time, when the funeral ceremonies were over, and the mourners had left the cemetery, the havildar again went there, pressed the faqueer in charge to divide with him the fee received by him from the heirs of the deceased, and on his refusing to comply with the demand despatched him to court, where he was sentenced to four days' imprisonment.

The editor remarks that the heirs of the deceased, or rather the havildar, with whose permission the corpse was buried, ought to have been punished for the breach of the municipal rule, and fails to see why the poor faqueer should have been brought to punishment. He adds that the police ought to be held responsible in such cases.

A Ghazeepore correspondent of the *Oordoo Akhbar* of the 16th June, states that many persons in the city are in the habit of stealing cattle and selling them to butchers, who have a secret understanding with them, and who, after fraudulently getting a report of the purchase entered in the police diary, in order to escape liability, slaughter the animals at once, thereby leaving the owners no chance of recovering them. The attention of the authorities is invited to this.

A correspondent of the *Lawrence Gazette*, of the 20th June, writing from Ghazeepore, states that on the night of the 13th idem a party of three or four thieves entered the house of a

Kulwar, and stripped all the women who were sleeping in the courtyard of their ornaments.

The *Jalwa-i-Tûr*, of the same date, in an article on "police," after repeating the usual complaints as to the prevalence of crime under the existing police system, remarks that, unless police officers are made personally responsible for each and all cases which may happen in their jurisdiction, there can be no hope that the disorder and mismanagement now prevailing will be removed.

The *Rifâh-i-Am*, of the same date, reverting to the often-discussed subject of extravagance at marriages, thinks that in the present half civilized state of the Natives of India, it is useless to expect that the evil practice will be put a stop to without interference on the part of the ruling power. In the editor's opinion, it is just and proper that the abuse should be authoritatively checked by Government as being the fruitful cause of the misery and ruin of the people.

The *Koh-i-Nur*, of the 21st June, has an article on the use of bad language by Englishmen towards the Natives of the country. It is remarked that, though the English are considered to be courteous and refined, this courtesy and refinement are visible only in their writings. In proportion as they are cautious and scrupulous in writing, they are imprudent and unthoughtful in their conversation with Natives.

The same paper dissents from its Lahore contemporaries in the opinion that the sum bestowed by the Nawab of Bha-wulpore, in order to perpetuate the memory of the Duke of Edinburgh's visit to India, should be spent in introducing gas into Lahore. According to the editor, the best use of the money would be to lay it out in the erection of a splendid building for the arts school to be opened at Lahore, the names of the commemorator and the person whose memory it is designed to perpetuate being engraved on the front of the gate.

.. In its correspondence columns the same paper has the following :—

Goordaspore.—Agreeable to the proposal of the late Deputy Commissioner, which has received the assent of the Punjab Government, an octroi-tax at the rate of Re. 1-9-0 per cent. has this year been levied on gold and silver, coined as well as uncoined, in the different towns in that district. As a tax on money was never levied in the time of the late rulers of India, and is uncommon in other districts in the English dominions, it is felt very hard and oppressive by the inhabitants, besides being the cause of putting a stop to the trade of bankers. Hitherto these persons used to convert *mohurs* into gold, and gained (say) one anna per *tolah*; but now, when a tax of 4 annas has to be paid on a current *mohur*, and of $2\frac{1}{2}$ annas on a sovereign, they are forced to give up their profession; besides this, the importation of gold and silver coins in the district has been stopped, people preferring to convey them to other districts to save payment of the tax.

Kangra.—A terrible conflagration lately took place in Dehra, which burnt all the houses and shops in the town, numbering 102, and destroyed three men, two women, and two children. The total loss is estimated at Rs. 1,00,000. The *tehseel*-house, together with the records and the persons in it, was saved.

Patna.—The conservancy and sanitation of the city are very much neglected. The streets are rarely watered in the hot season; every lane abounds with noxious smells which are offensive in the extreme; and dead bodies instead of being burnt are thrown into the river.

The management of the post-offices in this direction is also bad. Only lately the postmaster of Dinapore was found guilty of having stolen currency notes of the value of Rs. 500.

In its local news columns, the same paper points out the need of repairing the road towards the fort (Lahore), which is said to be in a disgraceful state.

The *Punjabi Akhbar*, of the same date, in its local news column, notices the stealing of a box containing jewels valued at Rs. 5,000 at Anurkullie (Lahore).

The same paper states, on a reliable authority, that the Hosseinabad Endowment Fund, which is in trust of the Nawabs Sir Mohsin-ood-Dowla and Moomtaz-ood-Dowla, is not spent on its right uses. Only a small portion of the money is devoted to charitable purposes, and the real objects for which the endowment was made are not fulfilled. For instance, the annual donation for the *kurbula*, or the mausoleum of Maryam Makani, wife of the Emperor Mahomed Ali Shah, has been embezzled for several years, and the same is the case with the assignments for other purposes.

The *Akhbar-ul-Akhbar*, of the 23rd June, supports the above statement. The editor is glad to observe that the fact of the endowments consecrated by the late emperors of Oudh for the maintenance of the *kurbula*, a Mahomedan school, and other religious and charitable purposes, being misappropriated by the trustees, which was lately noticed in that paper in some detail, has attracted the attention of the Supreme Government, and enquiries have been instituted by it; and he hopes that good results will come out. He adds that since the investigation has been set on foot, those who have been misappropriating the incomes from the endowments for a long time are much puzzled. They draw up one *mahzur* after another to prove that such and such items do not form part of the endowments, and then destroy them, and think of inventing some other device in order to prevent the fraud from being detected. The editor believes that all these shifts and expedients will be of no avail, and the truth will be out; and that, if the recovery of the sums embezzled by the managers during the past years is found to be impracticable, they will at any rate be prevented from further embezzlement and misappropriation.

The *Lauh-i-Mahfuz*, of the 27th June, publishes in its correspondence a letter relating to the same subject, in which,

after thanking the Supreme Government for having made enquiries as to the way in which the endowments made by the late emperors of Lucknow for religious and charitable purposes are spent, the writer states for the information of Government that, among other endowments, a large sum of money was invested by the wife of the Emperor Mahomed Ali Shah in Government promissory notes, and the interest, amounting to several hundred rupees per month, was devoted to the maintenance of a Mahomedan school. This seminary continued in existence for a few years, Syud Sana Hussun (now at Hyderabad), and after him Moulvie Hyder Shah, who is still living at Lucknow, being the head teacher, but was afterwards abolished. Since that time the assignment for the institution remains unspent, and, though a special school for the benefit of Mahomedans has long since been opened in the city under the name of *Madrassa-i-Imania*, not a farthing of the income is allowed for its support.

The writer concludes by expressing a hope that the enquiries made by the Supreme Government will produce good results, notwithstanding the shifts and tricks of those who have been embezzling the money for so many years, and that the endowment in question will not suffer the same fate as the *Delhi Nawab Fund* (that is, the fund deposited in the Government treasury by the late Nawab Fazl Ali Khan, to be devoted to the culture of religious learning among Mahomedans) has.

A correspondent of the *Akhbar-ul-Akhbar*, of the 1st July, noticing the same subject, remarks that, if one were to witness the present state of the *kurbula* in which the relics of Malka-i-Afaq (styled *Maryam Makani* after her death) are interred, and the buildings and the school-house connected with it, and were then to recall to his mind the provisions and engagements, the detail of the ways in which the endowment consecrated for their maintenance should be spent, and other particulars entered in the Begum's will, the *rubakar* of the Lucknow Residency office, dated 30th May, 1854, and the deed

of agreement drawn up by the executors, in which they solemnly promise that the provisions of the will will ever be honestly and faithfully carried out by them, he would appreciate how much remains undone.

The writer concludes by saying that the endowment for *Hosseinabad* is misappropriated in a similar way.

The *Akmal-ul-Akhbár*, of the 22nd June, in its local news columns, states that the Marwarees of the city (Delhi) lately despatched about Rs. 4,000 worth of sugar and other commodities to Dhewanee, laden on 27 hired camels, under the escort of two or three attendants; and that on the road the camel-drivers, by deceiving the attendants, made off with the property, and no trace of them was discovered.

The *Kárnáman*, of the 23rd June, referring to the criminal assault made by certain *budmashes* on Yusuf Mirza, a member of the municipal committee of Lucknow, remarks that, unless a list of all the bad characters in the city is prepared, and they are required to furnish recognizances and securities for good behaviour, and unless the police are strictly enjoined to keep a watchful eye on the acts and doings of the miscreants, and in case of any of them being found guilty of any offence, severe punishments are inflicted on the offender, the oppressions practised by them on the people will never be put a stop to.

A correspondent of the *Pattiala Akhbár*, of the same date, complains that, unlike all other cities, the letter-carriers at Furruckabad are transferred from one mohulla to another every month, in consequence of which much inconvenience is suffered both by the people and the postmen. Before a postman has made himself acquainted with all the houses in a mohullah he is transferred to another, where, on account of being a new man, he finds great difficulty in searching out the addressees, while the latter do not get their letters in proper time.

The *Oudh Akhbar*, of the 24th June, criticizes the decision passed by the Court at Lucknow in the suit brought before it

by Mirza Firoz Bukht for the recovery of Baijee Sahiba, his wife. The latter urged in her defence that she had given her hand to the Mirza only for two years ; in other words, that a marriage for a time rather than one for life had been contracted. This statement was supported by a jury of three Mahomedan gentlemen, who were all in the interest of the defendant, and the result was that, in spite of the declarations of several respectable ladies and gentlemen who had taken part in the nuptials, and the solemn assertion of the Qazee who had presided at the ceremony, who all proved that a permanent rather than a temporary marriage had been contracted between the parties, the poor Mirza lost his suit.

The *Kavi Vachan Sudha*, of the same date, invites attention to the following nuisances in the city of Benares:—

(a) Certain mahajuns are in the habit of lending money on exorbitant interest to the sons of Native gentlemen to serve immoral purposes. After the debt has collected into a large sum, they sue for it, and obtain a decree from the Court, thereby ruining the debtors and their parents. The bargain is settled through *dullals*, who are allowed Rs. 4 or 5 per cent. for their pains.

(b) The *ghatwallas*, *pundas*, *aheers*, and other varieties of *budmashes*, commit great outrages in the city. They threaten gentlemen whom they happen to find on the road to pay them something, and in case of their refusing to comply with their demands beat and dishonour them, and then make off. The poor men think it best policy to bear the oppression with patience ; but if they are more unfortunate, they are seized by police constables who keep aloof at the time of the assault, but lose no time in presenting themselves on the spot as soon as the *budmashes* are off, and unless they get their release by satisfying the rapacity of the captors, are despatched to court, and involved in difficulties, a result which encourages *budmashes* to follow their vicious career with freedom and intrepidity.

(c) The *pundas* take pilgrims to solitary and retired places of devotion, such as *Kashee Kurvut*, &c., and there forcibly rob them of all the property they may possess.

(d) The lanes of the city remain very dirty, and are not provided with lights at night, in consequence of which the inhabitants are put to great inconvenience.

(e) Fowlers inflict brutal treatment on birds in public streets, in order to move the pity of the people and extort alms from them.

The attention of the Magistrate of Benares is invited to this, and he is asked to adopt measures for removing the grievances complained of.

The same paper repeats the often noticed complaint as to the unfair practices of postal employes. They are in the habit of stealing the valuable contents of letters and parcels, the result of which is that bankers who constantly transmit valuables through the medium of the post-office are sometimes ruined, while the employes in question become rich after a few years' service. So also, numerous letters, newspapers, &c., are either destroyed by them, or delivered to the addressees after the lapse of a long time, to the great inconvenience and loss of the latter as well as the senders. The editor is infested with frequent communications from the office of the Government Reporter on the Vernacular Press, and from his private subscribers complaining of the non-arrival of issues of his paper, although they are regularly posted from his office. The consequence, is that he has to supply duplicates to the Reporter by borrowing from his friends, and is put to great loss. Were the senders to complain to the post-office, they have no proofs to show that they delivered their papers to the post-office, no delivery receipt being furnished by the latter.

The *Roznamcha*, of the 25th June, prefers a similar complaint. The editor begins by expressing his surprise that so much mismanagement should prevail in an important branch of the public administration such as the Postal Department.

Thousands of letters are destroyed for the sake of the stamps applied on them; currency notes, hoondees, and other valuable contents worth hundreds of thousands of rupees are stolen from letters and parcels; the questions for the examination for pleadership, &c., are taken out of their covers and sold to the candidates for a high remuneration, and so on. The editor himself has had the misfortune to receive eleven or twelve *rubakars* within the last eight or nine months from the Government Reporter's office, complaining that such and such numbers of his paper did not reach it, and asking for duplicates. Similar complaints come to him from his private subscribers. Sometimes newspapers, &c., are returned to the senders from their destinations with the remark that the addressees could not be found, although they may be men of note. Also gross mistakes are made by delivery-peons in the distribution of letters, &c., covers to the address of one person being made over to another. Government is asked to take effective steps for removing the mismanagement.

The *Oordoo Akhbar*, of the 24th June, is surprised to learn that, despite the order of Government that no official should remain posted at the same place longer than a limited term, the Pundit who is the *tehseeldar* of Lucknow has been there for years. The editor is at a loss to account for this.

The *Akhbar-i-Alam*, of the 26th June, notices with approval the proposal of Her Majesty's Government to examine natives of India, who from their knowledge and experience may be fitted for the purpose, upon the revenue and expenditure of Her Majesty's Indian dominions; and takes this opportunity of suggesting the following plans to ensure economy in the public expenditure:—

Firstly,—The salaries of civil officers should be reduced so as to be on a par with military officers.

Secondly,—The expenses incurred in the maintenance of European soldiers, which are considerably in excess of those connected with the maintenance of Native sepoy, should be

curtailed. Among other items of expenditure, enormous sums of money are spent in the erection and furnishing of barracks for the former, which bear no proportion to the petty outlay incurred in building *kutchas* sheds for the latter.

The same paper, referring to the large sum of money (estimated at Rs. 1,50,000) spent by the Maharajah of Cashmere in the entertainment of the Lieutenant-Governor of the Punjab on the occasion of his recent visit to that State, remarks that when the maharajah came to the British dominions, and paid a visit to Lahore, the English Government spent very little in entertaining him although, considering its rank and income, it would be proper for it to lay out several lakhs of rupees. But to incur such vast expenses in hospitality and entertainment, observes the editor, is considered extravagant by the English Government, although on the occasion of the Ameer Shere Ali's arrival at Umballah, Lord Mayo spent a good deal of money from the imperial treasury in preparations for the journey from and to Peshawur.

The *Benares Akhbar*, of the same date, in its local news columns, states that the road leading from that city to Jounpore is unsafe, passengers found travelling beyond Swa-ki-Serai being plundered by thieves and swindlers. One or two cases happened recently. The writer has been informed that the *budmashes* of the city of Benares go to the place to commit depredations, and then come back; and that consequently all enquiries for tracing the offenders which are conducted at the places surrounding the spot prove fruitless.

In the next article, the editor draws attention to the ill-treatment and indignity inflicted by the police constables at Benares on a respectable Native gentleman named Gunput Rao Bullal, who has for some time been living with his wife in that city, where he leads a devout life. He becomes somewhat insane at times, but is quite harmless, and speaks and acts like a man in his sober senses. Lately being found worship-

ping at a place at night, he was told by the constables to go to his house, and on his refusing to comply, was severely beaten. In the editor's opinion, the course taken by the police was improper.

The *Roznamcha*, of the same date, in its local news columns, notices an affray which lately happened in Ameenabad (Lucknow). A part of a sweeper's shed having somehow taken fire, he pointed out Rujjub Ali Shah, a dervish of great fame and sanctity who has been living in the city for the last fifteen or sixteen years, adored by persons of all castes and classes, as being the incendiary, thinking this to be a fit opportunity for wreaking his vengeance on him for his being in the habit of bestowing the various articles of food presented to him by the people on poor persons, and especially on sweepers' children who serve him, and neglecting the accuser. Relying on the sweeper's statement, a police constable and a havildar, whom the accident had drawn to the spot, began beating the dervish till he became senseless. This attracted a crowd of persons to the place who were so incensed at the ill treatment inflicted on the fukeer, that a disturbance would have certainly taken place, had not Inder Pershad, thanahdar, come in time and pacified the crowd.

In the editor's opinion the conduct of the havildar and the constable in the matter was highly blameable and unwarranted, seeing that, even in case of the dervish being actually guilty of the charge imputed to him, the proper course would have been simply to have despatched him to court; and he hopes they will be brought to punishment.

A correspondent of the *Oudh Akhbar*, of the 27th June, remarks that in cases of poisoning it is observed that the offenders are often acquitted, although the crime should be fully proved against them, on account of the Civil Surgeon stating in their reports on such cases that the death had not been caused by poison. To this it is said to be owing that cases of poisoning are frequent. Last year one Sheikh Mummoo, resident of

Azimgurb, was poisoned by his son-in-law at the instigation of a wicked person, and the murderer on being questioned at once confessed the crime ; but, nevertheless, he escaped punishment. Similarly, the person who caused the death by poisoning of Sirdar Khan, a gentleman of Zumaneea (Ghazeepore), was acquitted.

A correspondent of the *Lawrence Gazette*, of the same date, suggests that, in order to put an effective stop to cases of embezzlement and defalcation, which have now become common in public offices, Government would do well to lay down a rule calling on all employés who should be in any way connected with financial business to furnish a security. When even post-office peons, who are entrusted with the keeping of a few rupees' worth of pice, have to furnish security, the writer thinks it extremely improper and impolitic that public servants who have charge of the receipt and disbursement of large sums of money should be required to furnish none.

The attention of Government is invited to the suggestion.

The *Allygurb Institute Gazette*, of the same date, repeats the often-noticed complaint as to the extortions practised by the orderlies of European officers on Native gentlemen, who wait on them at their bungalows with the object of an interview, and the difficulties experienced by the latter in having access to the officers in case of their failing to satisfy the rapacity of the chuprassies. The editor urges on the authorities the necessity of taking effective steps for doing away with the abuse.

A correspondent of the *Lauh-i-Mahfuz*, of the same date, mentions the prevalence of thieves and dacoits at Hattras. Two daring robberies were recently perpetrated by them, the particulars being these :—Tota Ram, Contractor of Public Works, who was coming to the city from Allygurb in a *gari*, was attacked on the road by a party of robbers near Mundrak, who belaboured the carriage-driver and the other attendants with clubs, and carried away the whole property. On the same date a *bailee* was plundered on the Muttra road

in the *ilaga* of Moorsan (Allygurb). The total amount of the ornaments and other property plundered is said to be Rs. 900.

The heads of the police chowkees near which the above cases happened have been suspended, pending the arrest of the offenders; and, in order to ensure the protection of the road, each of the constables who patrol it at night has been provided with a book, with orders to procure on it the signatures of the head police officers of the places to which he should go with bullock-train carts, &c., in his rounds.

The writer adds, that a theft happened at a house in Mouzah Wadunpore (Hattras). One of the thieves was seized by the owner who did not release him, although severely beaten by his comrades.

The *Koh-i-Nur*, of the 28th June, in its local news columns, states that it is reported that a dacoity recently happened on the Gujranwalla and Lahore road within the limits of Thanah Mooreedkee, and silk worth Rs. 400 or Rs. 500 was stolen.

The *Muir Gazette*, of the same date, is of opinion that Natives should have admittance to European Officers with their shoes on at their bungalows, just as well as at courts. The privilege of Hindoostanees to wear shoes in court was long since recognized by the Supreme Government, and a resolution passed to that effect; and, such being the case, there seems to be no reason why a similar concession should not be made to them at the time of their interview with European Officers at their bungalows. To have to walk bare-footed on the carpet trodden over with shoes is anything but agreeable to Natives of a respectable position, and is considered degrading by them.

The same paper pleads in favour of the adoption of the Nagree character in courts in place of the Oordoo. The editor begins by saying that the question has for sometime past been a leading topic of discussion, and that by far the greater

portion of the Native gentry of each city have come forward, with great pleasure and earnestness, to welcome the proposed reform. He goes on to say that than Nagree no character can be a better and surer preventive of forgery and fraud, and to remark that its introduction is sure to compel people to give up all thoughts of venturing at those crimes. It is added that, though at first sight it might appear that the Nagree character takes up more space and time, the fact is that, when it is once introduced and has become common, it will be read and written with as much facility and ease as the Oordoo, and the benefits of the reform, which are not well known now, will then become manifest.

The same paper remarks that, among other subjects connected with political administration, which deserve the serious attention of Government, a prominent one is the behaviour of officers of courts at the time of administering justice. They are often seen to be rough-tempered and influenced by passion and personal feelings, and to care rather to make a show of their authority and power than to maintain the dignity of the court. Such behaviour on the part of the officers not only defeats the ends of equity, and interferes with the distribution of even-handed justice, but is the main cause of the courts being an abomination to respectable Native gentlemen, so much so that the very name of court is a bugbear to them; while it is a bar to fellow-feeling and friendship among Europeans and Natives.

The *Roznamcha*, of the same date, again criticizes the order of the municipal committee of Lucknow, prohibiting the burial of the dead within the city. The editor begins by saying that, on account of its interfering with time-honoured usage, the order is felt extremely oppressive by Musalmans, and has caused great disaffection among them; and by expressing his surprise that the Government of India, and the members of the municipal committee, should have tolerated such a prolific source of discontent.

He then proceeds to refer to the letter of a European correspondent of the *Delhi Gazette*, written from Lucknow, in which speaking of the place on the bank of the canal, which has been assigned to the inhabitants of Mohullah Hossein Gunj for the burial of their dead, just in the same way as a place on the side of Aish Bagh has been set apart for the inhabitants of the chowk and the Pata Nala, the writer says that the Musalmans bury their dead on the spot after digging the earth only to a slight depth, the consequence being that the dead bodies are soon uncovered, and an offensive smell is spread about, by reason of which European gentlemen who pass that way suffer great trouble, and invites the attention of the deputy commissioner and the civil surgeon to the matter.

The editor of the *Roznamcha* remarks that the correspondent's object in writing this would seem to be that the cemetery for the inhabitants of Hossein Gunj should be removed from its present locality, and some filthy spot, like that at the Aish Bagh, should be assigned for them also for the burial of their dead. He hopes the authorities will never approve of the opinion, and in order to prove the injustice of the course, refers to a case of a similar kind which lately happened in Calcutta, and was published in the local papers, the particulars being these:—Some Europeans living on the eastern bank of the Hooghly, at a short distance from Barrackpore, submitted an application to the Municipal Committee of Sheorampore—a place on the western bank of the river, praying that the ghaut there, which has been used by Hindoos since the last 200 years as the cremation-ground for their dead, should be closed on the plea that the smell of the burning of the dead bodies was injurious to them. The committee granted the application, and stopped burning of the dead on the ghaut, and both the moonsiff and the judge of the civil court, before whom the case went up in appeal, upheld its decision; but the High Court saw at once the injustice of the proceeding, and reversed the decision.

The editor remarks that from the judgment passed by the High Court in the case, it is manifest that it is unlawful to abolish the old religious customs of any class of Her Majesty's subjects, or shut out their sacred places against them. Unfortunately, however, in Lucknow arrangements are being made for preparing a splendid graveyard for Europeans on the opposite bank of the Goomtee, the old burial-grounds of Natives have been closed, and a filthy spot has been allotted to them outside the city for the interment of their dead. In the writer's opinion, if the old cemeteries are not allowed to be used, a graveyard, with a *pucka* compound, should be built in some good place for the Mahomedans.

The *Akhbar-i-Anjuman-i-Hind*, of the same date, in a communicated article, remarks on the desirability of treating the Courts of Wards as one of the miscellaneous departments under the Government, and admitting the officers connected with them to all the privileges of pension, leave, promotion, transfer, &c., enjoyed by public officers. They should also be required to pass an examination in law, like revenue officers.

The *Akmal-ul-Akhbar*, of the 29th June, in its local news columns, refers to the terrible fire which lately broke out in the Sudder Bazaar (Delhi) in a merchant's heaps of straw, and raged for three days. The value of the loss is estimated at Rs. 10,000.

It is added, that a theft happened at the house of a *shroff* in Koacha Seth, the amount of loss being Rs. 1,200.

The houses of several persons were searched by the Police Inspector on suspicion ; but no trace of the theft was found.

The *Majma-ul-Bahrain*, of the same date, invites the attention of the Deputy Commissioner of Loodhianah to the need of putting a stop to the sale of spurious medicines in the city. The editor praises the officer for the interest taken by him in improving the sanitation of the city, and hopes that the abuse here pointed out will also attract his attention, and the neces-

sary steps will be taken, so that Native druggists and apothecaries should in future supply fresh and genuine medicines.

The *Núr-ul-Absár*, of the 1st July, censures some of the decisions lately passed by the High Court at Calcutta. These are,—(1) The decision which determines it to be unlawful to give a decree for house-rent against a woman who follows an immoral course of life, which was commented upon by the editor in a late issue of his paper, and which he considers to be more like a pleasantry than a decision of a court of justice. (2) The decision according to which a Hindoo widow, who leads a profligate life, cannot on that account be deprived of a right to succession to her husband's estate. This decision, which is at once at variance with the Hindoo law, and the established usage of the country, and is fraught with mischief as being an inducement to profligacy, has called forth the odium of the whole of the Hindoo nation, so much so, that it is in contemplation to institute an appeal against it in the Privy Council.

(3) The circular relating to interest issued by the Chief Court, Punjab, which, without weighing its *pros* and *cons*, the High Court has introduced into its jurisdiction. In the editor's opinion the circular is extremely unwise, and likely to do more harm than good. The drift of his argument is that when through necessity's sake a man borrows money from another on exorbitant interest, and the bargain is settled with the mutual will and consent of the parties, any interference in the contract on the part of Government is unlawful and uncalled for. Besides this, such interference will only have the effect of preventing the mahajuns from lending money to cultivators and other persons to enable them to conduct their profession, the consequence of which will be that fields will remain unsown, and the prospects of agriculture will be injured, and business will be at a stand-still. In brief, any interference in the rates of interest on the part of Government is as impolitic as an attempt at regulating the price-current of merchandise, &c., would

be. In other words, as in case of food-grains, &c., the prices rise or fall in proportion as the supply is less or greater than the demand; so the rates of interest depend on the amount of the capital stock of a country and the demand for money. It thus appears that the fact of the rates of interest in this country being high is a proof of its poverty, rather than of dishonesty and unlawful dealing on the part of usurers.

The same paper remarks that, while the Natives are seen complaining that England is draining India of its wealth, and that Englishmen on retiring from the Indian service carry enormous sums of money home with them, the latter are inclined to think it no great profit if, after thirty years' service in the country, they take three or four lakhs of rupees with them, besides an annual pension of Rs. 10,000. No doubt the old days of the affluence and prosperity of India are gone, but this has wrought no change for the worse in the destinies of the European officers. They still draw as high salaries as they did before, and added to this, their number has now considerably increased. Of course, there has been this much difference that England has of late become very much richer, so that, while before an Englishman who carried three or four lakhs of rupees with him was considered very fortunate, there are now so many millionaires in England that he dwindles into insignificance amidst them.

The *Roznámcha*, of the same date, notices the fact of three anonymous letters in English having lately been received by the Chief Commissioner of Oudh, complaining that Bengalees monopolize the higher appointments in all the public offices of the province, and that they have such union among them that they conceal each other's faults and failings, and do whatever they like; and urging on that officer the necessity of directing his attention to the matter. The Chief Commissioner forwarded the letters to the Commissioner of Lucknow, who sent them to the Deputy Commissioner, with the remark that, in case of the complaint conveyed being well-founded, he

would do well to make better arrangements. The Deputy Commissioner wrote in reply that, unless for some political reasons the Commissioner thought it advisable that the existing system should undergo a change, he was of opinion that Bengalees perform office-work with greater diligence and care than a Eurasian or a Hindoostanee can be expected to do.

The editor remarks that this is not the first time the complaint in question has been brought forward with respect to the Bengalees, and that not only in Oudh, but in all presidencies, they engross the higher appointments in the public offices, to the great dissatisfaction of the Hindoostanees; and he is of opinion that so long as fit men can be got in a presidency to hold the appointments in the public offices there, it is unwise to fill them up with foreigners.

The *Almorah Akhbar*, of the same date, complains of the growing increase in the *jumma* fixed on the zemindars of Kumaon in the successive settlements entered into with them during the past years, and thinks that, in consideration of the loyalty displayed by the people of the district during the mutiny of 1857, Government should be moved to reduce the heavy assessment levied on them in the recent settlement by a certain percentage.

The *Nasim-i-Jounpore*, of the same date, in its local news columns, states that in a late meeting of the municipal committee, which was attended by four European and as many Native members, a resolution was passed prohibiting the cultivation of the higher crops within municipal limits. As contrary to the former custom, the committee does not publish its proceedings, the editor is not aware of the reasons on which the resolution is based, but states that the order has disgusted the inhabitants, and is considered unjust by them. Generally speaking, it will deprive them of about one-third of the *khurreef* harvest, while the produce of some fields will be altogether lost; and yet the Government revenue will have to be

paid as before. This is very hard, especially when the fact of the poverty of the city is borne in mind.

The editor goes on to say that a similar order was passed by the municipality some time ago, but on the consequences attendant on it being weighed by the members it was cancelled. He believes this fact has escaped the notice of the committee, and hopes that the collector and the civil surgeon will see to this.

The *Benares Akhbar*, of the 3rd July, thinks it a matter of great surprise that a translation of law books and the *Government Gazette* should not be published in Hindee, which is the vernacular of the bulk of the people. In the absence of such a version, a large class of the Natives are kept ignorant of the acts, and regulations, and the orders of Government published in the *Gazette*, the consequence being that they incur much useless trouble and loss by having to seek the aid of pleaders and mookhtars for getting information on the most ordinary points of law and pay them fees (*nuzranas*).

The writer also points out the need of circulating Hindee newspapers, especially those containing a translation of the acts, regulations, and the orders of Government in *hulqabundee* schools for the benefit of the sons of the zemindars.

The attention of Government is invited to the above suggestion.

The same paper referring to the surprise expressed by the editor of the *Native Public Opinion*, on finding that the proceedings of the meeting of the Calicut Municipality, held on the 5th February, were published on the 31st May, remarks that the editor would be much more surprised were he aware that the proceedings of the Benares Municipal Committee never see the light of day, so that the public get no information whatever of what passes in the committee.

The *Oudh Akhbar*, of the 4th July, in its columns of local news, states on a reliable authority, that on the

Seetapore road, at a distance of two miles from Lucknow, several cases of robberies have happened. A few bad characters lurk about the road, and plunder the grain-carts and passengers who pass that way. The editor wonders that, notwithstanding the close vicinity of the police-station to the spot, such cases should happen, and he hopes that the Local Government will take steps against the robbers.

The editor also mentions the plundering of a carriage near Mouzah Mundayaon (Lucknow). The persons in the carriage were robbed of all they had—even the clothes worn by them not being spared.

A correspondent of the same paper invites attention to the pitiable state of the inhabitants of the town of Mohan (Oudh). They are very poor on account of having no means of obtaining livelihood, and, to add to their misfortune, the price of grain is exceedingly high, and they have to bear the cost of the maintenance of the chowkeedars employed for their protection.

The writer thinks Government ought to take compassion on the people, and relieve them from the burden.

An Umritsur correspondent of the same paper points out the need of framing a special act for the suppression of profligacy among women, said to be very prevalent in that city. The writer mentions several instances of women having eloped from their parents' houses in the course of a single week, and set up as prostitutes.

POLITICAL (FOREIGN).

The *Akhbar-i-Alam*, of the 19th June, republishes from the *Koh-i-Nur* the Oordoo letter from the Secretary to the Punjab Government to His Highness the Maharajah of Cashmere and Jummoo, dated Hisyan (Cashmere), the 14th May last, in which the Secretary states that owing to bad weather the Lieutenant-Governor has been delayed in his journey, &c.

The editor takes exception to the forms of address, &c., used in the letter. For instance, "*mushfiq-i-mihrban karam-farmá, i-mukhlisan,*" which is allowable only in writing to equals, ought not to have been used by an officer of the Secretary's position in corresponding with a chief of lofty rank and dignity such as the Maharajah of Cashmere and Jummoo, who is the ruler of an independent state yielding an annual income of about two crores of rupees. Besides, when his Secretary addresses the maharajah as to an equal, it follows that, if the Lieutenant-Governor were to write to His Highness himself, he would choose a less respectable address, and that the Viceroy and Governor-General would perhaps go so far as to address his highness in the form of a *purwanah*.

The editor finds fault with the Secretary and his moonshee for these grave deviations from *etiquette*, and wonders that the maharajah and his able officials should have overlooked them. He adds, that in the time of Sir Donald McLeod, late Lieutenant-Governor, the Secretary of State had objected to a communication from the Punjab Government to the Maharajah of Cashmere, in which the forms of *etiquette* and attention to the Maharajah's rank and dignity had not been duly observed.

In conclusion, the editor considers the indifference to the forms of *etiquette*, taken exception to, to be all the more surprising, seeing that among Englishmen even nobles and grandees of high rank address persons of an inferior rank in the most polite terms in writing.

The *Lawrence Gazette*, of the 20th June, referring to the wayward behaviour of Maharajah Mulhar Rao, of which he has given repeated proofs, especially by refusing to attend the Viceroy's durbar at Bombay on the pretence of sickness, and by failing to present himself at the ceremony of unveiling the Queen's Statue held in that city, thinks that, in order to avoid the evil consequences which generally result from placing on the throne the remote relatives of a chief who dies

without male issue, it would be well if in such cases Government were to make it a rule to instal the widow of the deceased ruler on the *guddee*, and appoint a council for conducting the administration of the state.

The *Marwar Gazette*, of the 23rd June, in its local news columns, draws attention to the prevalence of mad dogs in the city (Jodhpore), and the harm done by them. Lately one of these dogs bit as many as 50 persons. The editor thinks it a mistaken policy to show mercy to such noxious animals, and thinks that they ought to be at once destroyed.

The *Malwah Akhbar*, of the 27th June, publishes a notification issued by the Government of Indore, according to which a husband will be authorized, in case of his wife being unwilling to cohabit with him, or her parents refusing to send her to his house, to sue for her recovery in the civil court, the damages being laid at Rs. 200. If, in the court's opinion, the arguments brought forward by the wife or her guardians should seem to be such as would justify a temporary separation from her husband—as, for instance, in case of the woman being too young, or the husband being subject to some infectious or contagious disease, &c.,—the suitor would not be entitled to be put in possession of his wife, except after a proper term; so also, if it should appear to the court that the husband's treatment of his wife is cruel, it would require him to furnish sureties for good treatment. In all other cases, the court would be competent to put the suitor in immediate possession of his wife; and, in the event of her refusing to comply, to sentence her to imprisonment not exceeding six months—her property being confiscated, and at the same time kept in deposit in the Government treasury. On the expiration of the term of imprisonment, should the wife be still found obstinate, the husband would have a right to realize the costs of the suit from the property in deposit, the rest being restored to her, and to have her punished according to the rules of his fraternity.

COMMERCIAL.

A correspondent of the *Lawrence Gazette*, of the 20th June, draws attention to the following abuses in the management of the Oudh and Rohilkhund Railway Company :—

(a) The carriages are overcrowded with passengers, as many as twenty persons being often forced into each compartment, although some carriages should be left entirely empty. When the number of passengers is unusually large, some of them are seated in goods train carriages containing building materials, or the like things.

(b) The railway employes—high as well as low—treat passengers with great severity and rudeness, without any regard to their rank and dignity.

(c) The *bhistees* and brahmans appointed at the stations for supplying passengers with water, are generally absent at the times of the arrival of the trains, and, even when present, do not willingly supply water, unless paid a pice by each passenger.

(d) At most of the stations there is only one privy, in consequence of which women are put to great inconvenience; while at some stations—*e. g.*, Hurdwagunj—there is none.

(e) Thefts, and other cases of the kind, are very frequent at the stations.

(f) No houses are built at any station for the accommodation of passengers, or for sheltering them from the severities of the weather.

Government is asked to see to all this.

The *Oudh Akhbár*, of the 27th June, considers some of the above complaints to be exaggerated.

The *Kok-i-Nur*, of the 21st June, under the heading "Umritsur," states that *budmashes* are in the habit of flocking together at the railway station, disguised as coolies, and carrying away the goods of the passengers.

A correspondent of the *Rohilkhund Akhbar*, of the 25th June, draws attention to the following complaints in connection with the Raj Ghat (Allygurh) Railway Station, which came under his personal observation :—

(a) The railway employés behave themselves in a haughty manner towards passengers of all classes whatever. The peons use harsh language towards gentlemen, and are in the interest of the coolies, who on that account sometimes run away with passengers' goods—a fact which the writer verifies by an example.

(b) The baboos leave the weighing of goods entirely in the hands of coolies or chupprassees who misstate the weight, under-estimating or exaggerating it according as they are or are not paid something by the owners.

(c) Goods are suffered to lie at the station for several days, in consequence of which merchants suffer loss in various ways. Only lately some sacks containing salt, which were lying on the platform, were damaged by rain on account of the peons in charge having prevented them from being kept inside, because the owner did not satisfy their demands. On the other hand, the skins belonging to a shepherd were removed to a place of safety on his making a small present to the jemadar.

(d) The goods of passengers are often stolen from the boats.

The writer points out the necessity of taking steps for removing the above grievances ; and remarks that unless this is done, people will leave off travelling by rail and transporting their goods by its agency.

EDUCATIONAL.

The *Agra Akhbar*, of the 20th June, discusses the necessity of establishing a separate university for Upper India. It is argued that, since the people of Punjab, North-Western Provinces, and Oudh, speak very nearly the same language,

and have much the same habits and sentiments, and the population of all three taken together is not less than that of the Madras or Bombay Presidency, which have both a separate university, there is no reason why a distinct university should not be provided for them. This is the more necessary seeing that the inhabitants of these parts of the country have now to deal with the Calcutta University, which cannot sympathize with them or meet their wants; the language, habits, and sentiments of the Bengalees being quite distinct from those of the natives of the Punjab, the North-West, and Oudh.

It now remains to see where the required university for Upper India should be located. In the writer's opinion, no place can be more appropriate for this purpose than Allahabad,—(1) owing to its central situation, (2) because of its being the seat of the North-West Government, and (3) on account of the central college being situated there.

The same paper gathers, from the report of the Sanskrit Boarding School at Mirzapore, that the seminary is in a flourishing state, and is making rapid progress under the efforts of the Native gentlemen by whom it has been founded, and the managing committee. The school is said to be the first institution of the kind in the North-Western Provinces.

The same paper publishes, as usual, several articles containing attacks on Syud Ahmed Khan, C.S.I., and his proposed Mahomedan Anglo-Oriental University. The scheme is pronounced to be whimsical and chimerical, and one which in the eye of orthodox Musalmans has too much of *Angreziat* in it, while its projector is stigmatized as an apostate from Islam, whose brain is too much full of European notions and sentiments of civilization and reform. To this it is said to be owing that the bulk of the Mahomedans are opposed to the project, and are backward in assisting its completion. To depart from customs and manners sanctioned by religious or temporal usage, and introduce innovations, is no unimportant affair. It is well known how, in the time of Selim Khan Salis,

(in the year 1206, of the Hijra era), the introduction of Christian dress gave rise to a long and deadly warfare, which eventually weakened the power of the Oosman dynasty. All this shows that the Syud's proposal cannot be favourably entertained by the Musalmans at large, unless he yields to their prejudices, and reconciles himself to their sentiments and ways of thinking.

The *Punjābi Akhbār*, of the 21st June, draws attention to the declining state of the Hindoo School at Lahore. The institution was opened by private enterprize, the cause being the conversion to Christianity of one of the Hindoo boys studying at the Mission School in the city, and in time made such progress as to vie with the Government School. The attendance numbered 400 or 500, and in 1868 one or two of the students passed the matriculation examination of the Calcutta University. The cost of maintenance was borne by subscriptions raised by the Native gentlemen of the city, supplemented by a monthly allowance from the Maharajah of Cashmere, and a grant-in-aid of Rs. 150 per mensem from Government.

But the state of things is quite changed now. The attendance has been lowered to 50 or 60, and, with the exception of the allowance granted by the Maharajah of Cashmere, the income from other sources has fallen. The total income amounts to Rs. 150, out of which scarcely more than Rs. 40 is spent in the pay of the subordinate teachers and other expenses, while the rest is appropriated by the headmaster. The education of the pupils is very badly conducted, which is due to the incompetence of the headmaster and his assistant. The former has scarcely more literary ability than a middle-class school boy, and is totally unacquainted with mathematics, history, geography, and Persian, and bears a bad name. The Sanscrit and Persian teachers are both able men, but the latter is very insufficiently paid, being allowed only Rs. 5 a month.

The attention of the manager of the school is invited to the above, and he is asked to set things to right, and see that

the aid granted by the Maharajah of Cashmere is turned to good account.

The *Kavi Vachan Sudhā*, of the 24th June, notices the dispute which lately took place among the Hindoo and Mahomedan inmates of the Normal School at Benares, in consequence of the latter having interfered with the religious ceremony of blowing the conch (*sunkh*) observed by the former at the time of worshipping their deity. Seventy-five Hindoo students went in a body to the Inspector with a petition, and none of them attended the school on the day on which the incident happened.

The *Roznamcha*, of the 27th June, remarks with surprise that, through the anarchy which had lately been brought about in the female school at Muleehabad (Lucknow), owing to the profligate conduct of Moulvie Mahomed Ibraheem, manager of the school, who, as has been repeatedly mentioned in this paper, was found carrying on an intrigue with the mistress, and several of the pupils of the school have entirely been removed, and things have been set to rights; the Moulvie has simply been dismissed from his post, though he would seem to deserve a heavier punishment. This, according to the editor, appears to be owing to some officer having purposely connived at his offence.

The *Akhbār-i-Anjuman-i-Hind*, of the 28th June, remarks that although the object with which the Canning College at Lucknow was founded, was to provide the means of instruction to poor and helpless children, who cannot afford to pay the expense of their tuition, the sons of the rich chiefly derive benefit from the college; those of the poor having no free access to it. The editor considers this improper, being of opinion that the college should especially be open to sons of the poor, who should receive instruction gratis at it.

The *Roznamcha*, of the 30th June, condemns the criticisms which lately appeared in the local newspapers against the severity of the Principal of the Canning College in dealing

with his pupils. In the editor's opinion, to find fault with teachers for their strictness, and publish the pupils' complaints against their instructors, are extremely dangerous to the cause of education, and ruinous to the prospects of the pupils. He thinks that the maxim "spare the rod and spoil the child," ought to be borne in mind by all; and he approves of the practice obtaining among the editors of English newspapers in England, as well as India, of forwarding all complaints of the kind to the educational officers whom they concern.

MISCELLANEOUS.

The *Pattiala Akhbár*, of the 23rd June, learns from a correspondent that, besides the *Anjuman*, lately established at Jullundhur, two other societies have been set on foot in that city, which will meet twice in a month. In one of these societies discussions on different useful topics will be conducted, while in the other law lectures will be delivered. The members will have to pay a monthly contribution of four annas each. The president of all the three societies is Sirdar Rai Vikrama Singh.

The following Vernacular newspapers have been examined in this report:—

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	<i>Kavi Vachan Sudhā,</i> ...	Hindee,	Benares,	Bi-monthly, ...	May, 26th	1873. 27th
2	<i>Roznāmcha,</i> ...	Oordoo,	Lucknow,	Daily, ...	" 30th	" 25th
3	<i>Ditto,</i> ...	Ditto,	Ditto,	Ditto, ...	" 31st	" 25th
4	<i>Rifāh-i-Khalāiq,</i> ...	Ditto,	Shahjehanpore,	Bi-monthly, ...	June, 1st	" 25th
5	<i>Roznāmcha,</i> ...	Ditto,	Lucknow,	Daily, ...	" 2nd	" 25th
6	<i>Ditto,</i> ...	Ditto,	Ditto,	Ditto, ...	" 3rd	" 25th
7	<i>Naiyir-i-Akbar,</i> ...	Ditto,	Bijnour,	Weekly, ...	" 12th	" 23rd
8	<i>Muhibb-i-Hind,</i> ...	Ditto,	Meerut,	Ditto, ...	" 2nd week	" 23rd
9	<i>Maqūd-ul-Akbbār,</i> ...	Ditto,	Gurgaon,	Bi-monthly, ...	" 15th	" 23rd
10	<i>Khurshid-i-Jahantab,</i> ...	Ditto,	Agra,	Tri-Monthly, ...	" 15th	" 23rd
11	<i>Mayo Memorial Gazette,</i> ...	Ditto,	Delhi,	Bi-monthly, ...	" 15th	" 25th
12	<i>Rifāh-i-Khalāiq,</i> ...	Ditto,	Shahjehanpore,	Ditto, ...	" 15th	" 25th
13	<i>Mufid-i-Am,</i> ...	Ditto,	Agra,	Weekly, ...	" 16th	" 23rd
14	<i>Oordoo Akbbār,</i> ...	Ditto,	Delhi,	Ditto, ...	" 16th	" 23rd
15	<i>Mārwar Gazette,</i> ...	Oordoo and Hindee,	Jodhpore,	Ditto, ...	" 16th	" 23rd
16	<i>Sādiq-ul-Akbbār,</i> ...	Oordoo,	Bhawulpore,	Ditto, ...	" 16th	" 23rd
17	<i>Najm-ul-Akbbār,</i> ...	Ditto,	Meerut,	Ditto, ...	" 16th	" 23rd
18	<i>Strachey Gazette,</i> ...	Ditto,	Moradabad,	Ditto, ...	" 17th	" 25th
19	<i>Rohilkhund Akbbār,</i> ...	Ditto,	Ditto,	Bi-weekly, ...	" 18th	" 23rd
20	<i>Roznāmcha,</i> ...	Ditto,	Lucknow,	Daily, ...	" 18th	" 25th
21	<i>Akbbār-i-Alam,</i> ...	Ditto,	Meerut,	Weekly, ...	" 19th	" 23rd
22	<i>Roznāmchā,</i> ...	Ditto,	Lucknow,	Daily, ...	" 19th	" 25th
23	<i>Vidyā Vilās,</i> ...	Oordoo and Dogrit,	Jummoo,	Weekly, ...	" 19th	" 28th
24	<i>Lawrence Gazette,</i> ...	Oordoo,	Meerut,	Ditto, ...	" 20th	" 23rd
25	<i>Jalwa-i-Tūr,</i> ...	Ditto,	Ditto,	Ditto, ...	" 20th	" 23rd
26	<i>Saiyid-ul-Akbbār,</i> ...	Ditto,	Delhi,	Tri-monthly, ...	" 20th	" 23rd
27	<i>Rifāh-i-Am,</i> ...	Ditto,	Sealkote,	Weekly, ...	" 20th	" 24th

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
28	Rajputana Social Science Congress Gazette.	Oordoo,	Jeypore,	Weekly,	1873. June, 20th	1874. June, 24th
29	Akhbar-i-Anjuman-i-Panjab,	Ditto,	Lahore,	Weekly,	20th	25th
30	Roznamcha,	Ditto,	Lucknow,	Daily,	20th	25th
31	Agra Akhbar,	Ditto,	Agra,	Tri-monthly,	20th	26th
32	Malwah Akhbar,	Marathi,	Indore,	Weekly,	20th	26th
33	Lah-i-Mahfaz,	Oordoo,	Moradabad,	Ditto,	20th	23rd
34	Meerut Gazette,	Ditto,	Meerut,	Ditto,	21st	23rd
35	Oordoo Delhi Gazette,	Ditto,	Agra,	Ditto,	21st	23rd
36	Nir-ul-Anwar,	Ditto,	Cawnpore,	Ditto,	21st	24th
37	Koh-i-Nar,	Ditto,	Lahore,	Ditto,	21st	24th
38	Akhbar-i-Anjuman-i-Hind,	Ditto,	Lucknow,	Ditto,	21st	25th
39	Roznamcha,	Ditto,	Ditto,	Daily,	21st	25th
40	Panjabi Akhbar,	Ditto,	Lahore,	Weekly,	21st	26th
41	Rohilkhand Akhbar,	Ditto,	Moradabad,	Bi-weekly,	21st	30th
42	Muhibb-i-Hind,	Ditto,	Meerut,	Weekly,	3rd week	25th
43	Khair Khwah-i-Oudh,	Ditto,	Lucknow,	Ditto,	22nd	26th
44	Akmal-ul-Akhbar,	Ditto,	Delhi,	Ditto,	22nd	30th
45	Majma-ul-Bahrain,	Ditto,	Ludhiana,	Ditto,	22nd	26th
46	Dabdaba-i-Sikandar,	Ditto,	Rampore,	Ditto,	23rd	26th
47	Karnamah,	Ditto,	Lucknow,	Ditto,	23rd	27th
48	Pattiala Akhbar,	Ditto,	Pattiala,	Ditto,	23rd	28th
49	Sadiq-ul-Akhbar,	Ditto,	Bhawalpore,	Ditto,	23rd	30th
50	Marwar Gazette,	Oordoo and Hindee,	Jodhpore,	Ditto,	23rd	25th
51	Oudh Akhbar,	Oordoo,	Lucknow,	Bi-weekly,	24th	26th
52	Akhyar-ul-Akhbar,	Ditto,	Ditto,	Weekly,	24th	26th
53	Matla-i-Nar,	Ditto,	Cawnpore,	Ditto,	24th	26th
54	Nasim-i-Jaunpore,	Ditto,	Jounpore,	Ditto,	24th	26th
55	Muir Gazette,	Ditto,	Meerut,	Ditto,	24th	26th
56	Khair Khwah-i-Panjab,	Ditto,	Gooranwalla,	Ditto,	24th	27th

57	<i>Naf'-ul-Azim,</i>	...	Arabic,	...	Lahore,	...	Ditto,	...	24th	27th
58	<i>Najm-ul-Akbbār,</i>	...	Oordoo,	...	Meerut,	...	Ditto,	...	24th	28th
59	<i>Maqsūd-ul-Akbbār,</i>	...	Ditto,	...	Gurgaon,	...	...	...	24th	30th
60	<i>Kavi Vachan. Sudhā,</i>	...	Hindee,	...	Benares,	...	...	...	24th	30th
61	<i>Oordū Akbbār,</i>	...	Ditto,	...	Delhi,	...	Bi-monthly,	...	June,	30th
62	<i>Roznāmcha,</i>	...	Ditto,	...	Lucknow,	...	Weekly,	...	June,	1st
63	<i>Strachey Gazette,</i>	...	Ditto,	...	Moradabad,	...	Daily,	...	July,	28th
64	<i>Rohilkhund Akbbār,</i>	...	Ditto,	...	Ditto,	...	Weekly,	...	June,	28th
65	<i>Akbbār-i-Am,</i>	...	Ditto,	...	Lahore,	...	Bi-weekly,	...	"	30th
66	<i>Khair Khwāh-i-Alam,</i>	...	Ditto,	...	Delhi,	...	Tri-monthly,	...	"	30th
67	<i>Roznāmcha,</i>	...	Ditto,	...	Lucknow,	...	Daily,	...	"	30th
68	<i>Benares Akbbār,</i>	...	Hindee,	...	Benares,	...	Weekly,	...	"	30th
69	<i>Akbbār-i-Alam,</i>	...	Oordoo,	...	Meerut,	...	Ditto,	...	"	30th
70	<i>Roznāmcha,</i>	...	Ditto,	...	Lucknow,	...	Daily,	...	"	30th
71	<i>Vidyā Vilās,</i>	...	Oordoo and Dogrit,	...	Jummoo,	...	Weekly,	...	July,	3rd
72	<i>Oudh Akbbār,</i>	...	Oordoo,	...	Lucknow,	...	Bi-weekly,	...	June,	28th
73	<i>Lawrence Gazette,</i>	...	Ditto,	...	Meerut,	...	Weekly,	...	"	30th
74	<i>Allygurh Institute Gazette,</i>	...	Oordoo and English,	...	Allygurh,	...	Ditto,	...	"	30th
75	<i>Tahzib-ul-Akhlāq,</i>	...	Oordoo,	...	Ditto,	...	Not fixed,	...	"	30th
76	<i>Shams-ul-Akbbār,</i>	...	Ditto,	...	Lucknow,	...	Bi-monthly,	...	"	30th
77	<i>Roznāmcha,</i>	...	Ditto,	...	Ditto,	...	Daily,	...	"	30th
78	<i>Rajputānā Social Science Congress Gazette.</i>	...	Ditto,	...	Jeypore,	...	Weekly,	...	July,	1st
79	<i>Akbbār-i-Anjuman-i-Panjāb,</i>	...	Ditto,	...	Lahore,	...	Ditto,	...	"	1st
80	<i>Mālwhā Akbbār,</i>	...	Marathi,	...	Indore,	...	Ditto,	...	"	2nd
81	<i>Lauh-i-Mahfūz,</i>	...	Oordoo,	...	Moradabad,	...	Ditto,	...	"	3rd
82	<i>Meerut Gazette,</i>	...	Ditto,	...	Meerut,	...	Ditto,	...	June,	30th
83	<i>Oordu Delhi Gazette,</i>	...	Ditto,	...	Agra,	...	Ditto,	...	"	30th
84	<i>Nūr-ul-Anwār,</i>	...	Ditto,	...	Cawnpore,	...	Ditto,	...	"	30th
85	<i>Koh-i-Nūr.</i>	...	Ditto,	...	Lahore,	...	Ditto,	...	July,	1st
86	<i>Panjābi-Akbbār,</i>	...	Ditto,	...	Ditto,	...	Ditto,	...	"	1st
87	<i>Muir Gazette,</i>	...	Ditto,	...	Meerut,	...	Ditto,	...	"	1st
88	<i>Rifāh-i-Am,</i>	...	Ditto,	...	Sealkote,	...	Ditto,	...	"	2nd
89	<i>Akbbār-i-Anjuman-i-Hind,</i>	...	Ditto,	...	Lucknow,	...	Weekly,	...	"	2nd

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
90	Rohilkhand Akhbār,	Oordoo,	Moradabad,	Bi-weekly,	June, 28th	1873. July, 4th
91	Roznámcha,...	Ditto,	Lucknow,	Daily,	" 28th	" 5th
92	Akmah-ul-Akhbār,	Ditto,	Delhi,	Weekly,	" 29th	" 3rd
93	Khair Khwáh-i-Oudh,	Ditto,	Lucknow,	Ditto,	" 29th	" 3rd
94	Majma-ul-Bahrain,	Ditto,	Loodhiana,	Ditto,	" 29th	" 4th
95	Shola-i-Túr,	Ditto,	Cawnpore,	Ditto,	" 30th	" 1st
96	Kárnámah,	Ditto,	Lucknow,	Ditto,	" 30th	" 2nd
97	Dabdaba-i-Sikandari,	Ditto,	Rampore,	Ditto,	" 30th	" 3rd
98	Pattiala Akhbār,	Ditto,	Pattiala,	Ditto,	" 30th	" 5th
99	Roznámcha,	Ditto,	Lucknow,	Ditto,	" 30th	" 5th
100	Nár-ul-Absár,	Ditto,	Allahabad,	Daily,	July, 1st	" 1st
101	Oudh Akhbār,	Ditto,	Lucknow,	Bi-monthly,	" 1st	" 2nd
102	Saiyid-ul-Akhbār,	Ditto,	Delhi,	Bi-weekly,	" 1st	" 3rd
103	Mayo Memorial Gazette,	Ditto,	Ditto,	Tri-monthly,	" 1st	" 3rd
104	Ab-i-Hayat-i-Hind,	Oordoo and Hindee,	Agra,	Ditto,	" 1st	" 3rd
105	Samaya Vinod,	Ditto,	Nynee Tal,	Bi-monthly,	" 1st	" 3rd
106	Akhyár-ul-Akhbār,	Oordoo,	Lucknow,	Ditto,	" 1st	" 3rd
107	Mufid-i-Am,	Ditto,	Agra,	Weekly,	" 1st	" 4th
108	Nasím-i-Jaunpore,	Ditto,	Jaunpore,	Bi-monthly,	" 1st	" 4th
109	Khair Khwah-i-Panjáb,	Ditto,	Goojranwalla,	Ditto,	" 1st	" 4th
110	Almorah Akhbār,	Oordoo and Hindee,	Almorah,	Bi-monthly,	" 1st	" 5th
111	Naf-ul-Azim,	Arabic,	Lahore,	Weekly,	" 1st	" 5th
112	Matla-i-Núr,	Oordoo,	Cawnpore,	Ditto,	" 1st	" 5th
113	Roznámcha,	Ditto,	Lucknow,	Ditto,	" 1st	" 5th
114	Jalwa-i-Túr,	Ditto,	Meerut,	Daily,	" 1st	" 5th
115	Roznámcha,	Ditto,	Lucknow,	Weekly,	" 1st	" 5th
116	Akhbār-i-Am,	Ditto,	Lahore,	Daily,	" 2nd	" 5th
117	Benares Akhbār,	Hindee,	Benares,	Weekly,	" 2nd	" 5th
118	Oudh Akhbār,	Oordoo,	Lucknow,	Ditto,	" 3rd	" 5th
				Bi-weekly,	" 4th	" 5th

ALLAHABAD :
The 16th August, 1873. }

SOHAN LAL,
Offg. Govt. Reporter on the Vernacular Press of Upper India.